

via pacis

anniversary issue

volume 6 number 4 july/august 1982



LAZARUS HOUSE OPENS

by Frank Cordaro

Jesus approached the tomb. It was a cave with a stone laid across it. "Take away the stone," Jesus directed. Martha, the dead man's sister, said to him, "Lord, it has been four days now; surely there will be a stench!" Jesus replied, "Did I not assure you that if you believed you would see the glory of God displayed?" They then took away the stone and Jesus looked upward and said, "Father, I thank you for having heard me. I know that you always hear me but I have said this for the sake of the crowd, that they may believe that you sent me." Having said this, he called loudly, "LAZARUS, COME OUT!" The dead man came out, bound hand and foot with linen strips, his face wrapped in a cloth. "Untie him," Jesus told them, "and let him go free. (John 11:38-44)

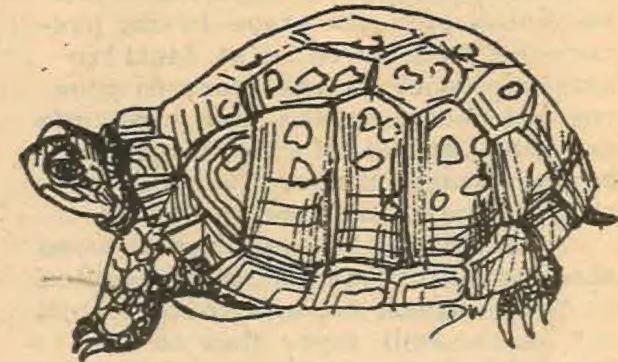
Two years in the making--but Lazarus House is now open for hospitality. So many different hands have added to the effort I am hard pressed to remember them all. Of the people who were with the community when we bought the house only Norman and I remain in the city. As for my role in the whole affair, just call me doubting Martha--"Sure I believe, Lord, but the house has a stench!" There were many days in the last two

praying that the Lord would make known the right name at the right time. After a week picking up the drift from the basement the house named itself.

It was about this time Norman joined us. He was on his way to Portland to help with the CW there. Seeing our great need, he volunteered to stay on with us until the house was done.

We were off and running, but not too fast. With this extra project we were open to taking on a few more people for the effort. That summer of 1980 was when the new registration for the draft began. That fall we had an abundance of young people who refused to register and needed some place to be, grow in conscience and fell supported. I discovered what the generation gap was all about and that "rock and roll is here to stay". Of course none of us had the skills needed to rehab a house, but there was more than enough unskilled work to be done. I believe the whole first year was one of tearing down, taking out and hauling to the dump. A special thanks to Frank Scaglione of Artistic Maintenance for hauling most of our trash away.

At first it was hard to get people just to come over and look at the place. Skilled helpers would be scared away with the overload of work to do. We had to ask people



a knack for coming through at just the right times also. When we started, he would gladly have lent us a match to burn the place down but gradually he warmed up to the idea. He brought us the drywall that led to the tearing out of the first floor walls and the creation of spacious new rooms. He has been especially helpful these last two months, begging a ton of materials and appliances to help complete the job.

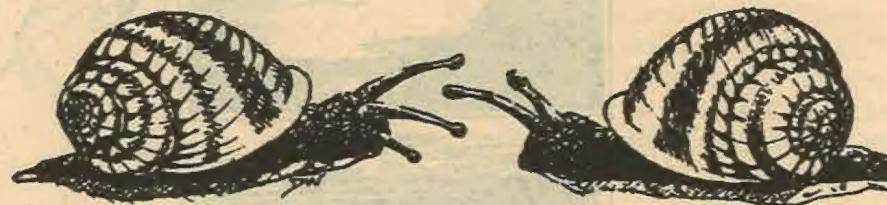
Six months from now, many of the struggles and sacrifices endured to bring Lazarus House back to life will be forgotten. Even now I could not recall all the significant people and their efforts through the last two years. I can only mention a few who come to mind at random. Perhaps this is a good thing. We did not buy a house intact, whole, complete and finished. We bought less than a house, something that was surely dead. It was not without a history, though. There are three fireplaces in the house, one in the basement, obviously meant for the servants' quarters. Our neighborhood was once the finest in the city. Somewhere around the turn of the century it was a place where the rich lived.

This brings to mind the other Lazarus in the New Testament, the poor man who begged from the rich man's table. You remember the story: both Lazarus and the rich man die; Lazarus goes to heaven and the rich man to hell, where he would be glad to have Lazarus' help. We have combined the two stories under their one sign, that of the Resurrection. We have brought this house, once a rich man's house, back to life to be shared with the Lazaruses of our time.

We have done this miracle through God's grace and along with dear friends. I know there has to be over \$30,000 sunk into this effort but where it all came from the Lord only knows. I could go through my archaic records but that would not tell the whole story. The story of this house is the story of the two Lazaruses. In the months and years ahead hundreds of people will come through its doors. Its name will serve it well, as a place where faith in the Resurrection is taken seriously and the poor are welcome to our table.

In closing, we ask all the people who helped us in the last two years, or those who are interested in this story, to come and share with us our house-blessing with Bishop Dingman at 3:00 PM, Friday, August 27. There will also be an open house Sunday, August 29 between 10 and 5. All are welcome.

The work of Lazarus House is not done. It is only beginning. *



years I didn't believe I would live to see this house with one working bathroom, let alone serving the homeless. Most everyone I talked to said we were crazy for trying to bring this house back to life.

The one who voiced a strong go-ahead for the house was Fr. Bert Wilwerding. God love Bert, if it weren't for his optimism we would never have touched the house. Along with the normal major repairs that go with bringing a house back from the dead--redoing the furnace, replacing most of the doors and windows, taking out half the walls and rebuilding them, starting from less than zero with new plumbing and electrical work, and over all tearing out most of what was there and starting over--along with all of this, the basement was boarded up, and with good reason. The main sewage line from the house had collapsed about five years ago and the folks were using the basement as a septic tank. If Fr. Bert was willing to clean the s**t out I was at least willing to try to raise the \$4500 needed to clear the title.

It should come as no surprise that we named the house Lazarus. We didn't want to name the house too quickly,

not to look at the whole but pick out one thing they might do and do it well. In this way we took many little steps towards completing our task. Most contractors would have cringed at our process. There seemed to be no rhyme or reason to it. Some of the steps were taken backwards. Dear Fr. Bert: you are a prayerful man of vision and a good tinker, but a plumber you are not. For many of us who wrestled with the house day in and day out, there were times of discouragement. The person who had most cause to be discouraged, Norman (Lazarus' only steady occupant for the two-year ordeal) never lost hope. It took over a year before there was a functioning bathroom, yet Norman didn't give up.

Some people showed up at just the right time. Brent Vanderlinden, for instance, was invaluable, taking on the hardest projects with an air of confidence, learning as he went. He is entirely responsible for the new addition to the back of the house, which replaces the porch that resembled a poorly constructed chicken coop. He is now trying his hand at fixing up a new CW house in Cedar Rapids. Loyde Goodall has



About This Issue

This issue marks the sixth anniversary of the Des Moines Catholic Worker Community. It also marks the beginning of a new stage in our history—we have moved in(at last!) to Lazarus House, as the story on page one announces. At the same time, the original Catholic Worker house has become Kindred House. The story of that change is on page three.

Some things, however, remain the same. One of these is our obligation to "give reason for the faith within us" as St. Paul says. That is the chief function of this paper. As is our long-standing custom, our anniversary issue features a reprint of the Catholic Worker Positions on pages six and seven. Yet another aspect of clarification of thought is our witness, and the witness of other Christians, against the injustice and sinfulness of our society. The Positions give our vision; the articles in this issue on a variety of direct actions, both past and to come, show how we intend to bring this vision to pass. Peter Maurin urged us to "the daily practice of the works of mercy", and among the spiritual works of mercy are instructing the ignorant, counseling the doubtful and converting the sinner(including ourselves).

Besides via pacis, a traditional method of clarification of thought has been the Friday night meeting. We have come to a point of wondering whether our present format is really accomplishing this purpose. For the time being, therefore, we are suspending this custom while we pray and take counsel about the best way to proceed. We are conscious of our failure in this important area of Catholic Worker life; we trust that out of it can come a renewed dedication. Of course, via pacis will continue to assist in this endeavor.

Needless to say, we will continue to celebrate the Eucharistic Liturgy on Friday nights. We are aware that we could not begin to do the work God has set before us without it. All are invited to join us around the Lord's table on Friday nights at 8:00, at Lazarus House, 1317 8th. We also ask you to note the following special events:

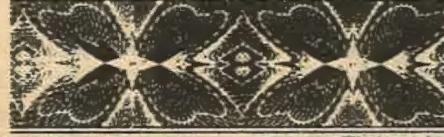
August 27(Friday)--Bishop Dingman will celebrate the Eucharist and bless Lazarus House.

August 29(Sunday)--OPEN HOUSE at Lazarus, 10 AM to 5 PM. Come one come all.

Help! Our funds are very low. Summer is not a big donation time here at the Catholic Worker. Normally we make it through the summer months because the utilities are so low, but this year we have been using most of our cash flow to help with the last-minute projects needed to get Lazarus House open. I had to write personal appeals to a number of priests in the diocese just to make sure we had enough to pay for this mailing. We could use whatever you might send our way. Property taxes are also going to be due before the next via pacis comes out.

In addition to cash, there are many items we need now that we are reopening: floor lamps, bunk beds, exhaust fan for attic, indoor/outdoor carpet for basement, light bulbs, toilet paper, cleansers, soap and shampoo, trash bags, foodstuffs(sugar, canned fruit, brown rice, meat, mayonnaise, coffee, peanut butter, a steady egg supply), railroad ties, and a truck in good condition, just to name a few.

Please be generous!



ANNOUNCEMENTS

****Two Catholic Worker houses have written asking us to appeal in via pacis for new staff. The Santa Rosa Catholic Worker in California provides a wide variety of meal services; its members work part-time to support themselves. You can write to them at P.O. Box 3364, Santa Rosa, CA 95402.

If California seems too far, the St. Jude Catholic Worker House in Urbana, Illinois, which gives shelter to women and families and operates a soup kitchen, is looking for another full-time person. They can be reached at 1308 W. University, Urbana IL 61801 or by phone at 217-328-1446.

****We also have word from Morgantown, West Virginia, that folks there are opening a Catholic Worker. They are in need of money to put a down payment on a house. Their address is: Romero House, P.O. Box 942, Morgantown, WV 26505 and their phone number is 304-291-1418.



PEACE SERVICE MON., AUG. 9

"This is our cry, this is our prayer: to establish peace in the world."

(From a statue in Hiroshima's Peace Park)

The victims of the first atomic bombings will be remembered in Des Moines on Monday, August 9, 1982, in a simple inter-faith service beginning at 8 p.m. on the west steps of the Capitol. Music and readings will be followed by a candlelight procession to the Japanese Bell on the south grounds, where the commemoration will close with a prayer and tolling of the bell.

The observance will mark the 37th anniversary of the destruction of Hiroshima and Nagasaki, continuing for the sixth year a tradition begun by the local chapter of the Women's International League for Peace and Freedom and now sponsored by many community groups, including the Des Moines Area Religious Council. Last year's commemoration drew more than 350 persons.

Area churches are being asked to fold "paper cranes" (Japanese origami) and bring them to the service. Like the children of Japan who still mourn the deaths of the bomb victims, Iowans too will offer the cranes which symbolize a peace prayer for the world. (Plymouth Congregational Church has already folded more than 2,000 of the cranes; other churches are challenged to multiply that number. Contact CIPAR for folding instructions.)

Communities outside the Des Moines area are encouraged to hold their own observances on the 6th or the 9th (Hiroshima and Nagasaki anniversaries, respectively). Please notify CIPAR of local events so they can be announced at the Des Moines service.

In case of rain, the service will be held at Central Lutheran Church, East Ninth and Des Moines (just north of the Capitol).

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The Des Moines Catholic Worker Community

Lazarus House
1317 8th, Des Moines, Iowa

Monsignor Ligutti House and Garden
1301 8th, Des Moines, Iowa

St. Birgitta's Farming Community
Rt. 1 Box 97, Milo, Iowa

Community: Richard Cleaver, Frank Cordaro, Mauro Heck, Diane Hungerford, Dottie Lynch, Norman Searah, Mike Sprong, Dave Stein.

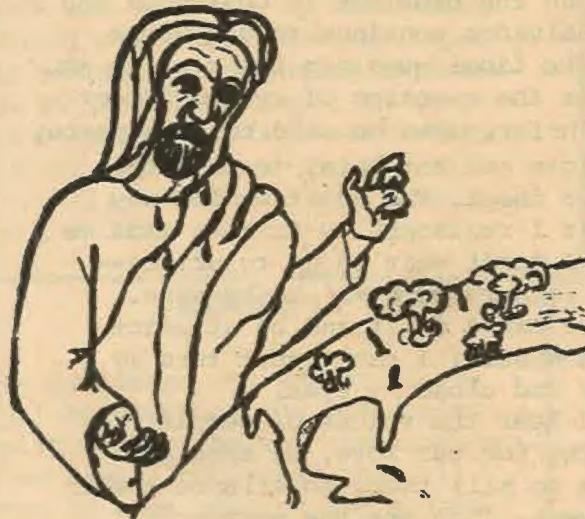
They Call Themselves "The Trident Nein"

[Report by the Jonah House Community]

They shall beat swords into ploughshares, and spears into pruning hooks (Is. 2)

It seems to us that here is a text for the times.

Nine sisters and brothers did another ploughshares (i.e. disarmament) action at the Electric Boat Division of General Dynamics early on July 5, about 4:00 AM. That resistance, in Groton, Connecticut, rested on considerable experience with the nuclear war game, and seven retreats (usually two days each) of prayers, reflection and planning, readying themselves for a crucible of possible injury or death (they assumed that completed and nearly completed Tridents are kept under armed guard) and certain long imprisonment. All are Christians, most from the Roman Catholic tradition. One, Sr. Anne Montgomery, was a veteran of the first ploughshares action at G.E.'s King of Prussia, Pennsylvania, Re-entry Vehicle Division, September 9, 1980, when two Mark 12A warheads were reduced to scrap.



One segment of the community (Vincent Kay, Tim Quinn, Bill Hartman and James Cunningham) approached the USS Florida by canoe, mounted the hull, damaged several missile hatches with their hammers, poured their blood down the missile hatches and painted "USS AUSCHWITZ" ten times on the hull. After some forty-five minutes they were approached by a young Navy officer, whom they had to convince (he was confused by their hard hats) that they were anti-Trident protesters. The officer notified the E.B. police who turned them over to the Groton police.

The other segment (Ann Bennis, Sr. Judith Beaumont, Sr. Anne Montgomery, Art Laffin, and George Veasey) entered the South Yard and applied their hammers to two mammoth sonar bubbles destined to become a Trident's "eyes". These they ruined, hung a banner reading "USS AUSCHWITZ, an oven without walls" and poured their blood. Plant personnel frequently saw and ignored them. Again they were deceived by the group's hard hats. Finally, after three hours, they hailed the Groton police who took them into custody.

All nine witnesses for peace are now in custody. We urge our readers to write the women at Connecticut State Women's Prison, Miantic, CT, 06357, and the men at Montville Correctional Institution, Box 1000, Uncasville, CT, 06382

HIROSHIMA/NAGASAKI DAYS



This year, as in the past, a number of activities are planned to remember the bombing of Hiroshima and Nagasaki at the headquarters of the Strategic Air Command in Omaha.

On August 8, the Mobilization to Save the Heartland will have a (legal) rally and peace caravan, featuring a number of speakers representing different constituencies in the region. It is hoped that this will be a mass gathering to strengthen and build the campaign to convert the SAC base and stimulate the growth of the disarmament movement in the Midwest.

Throughout the weekend, a retreat will be held at the UNO Religious Ed House, 101 N. Happy Hollow Blvd.; beginning at three on Saturday, August 7, it will culminate in a non-violent direct action, including civil disobedience, on August 9, the thirty-seventh anniversary of the bombing of Nagasaki. The nature of the action will grow out of the retreat; those who wish to participate should plan to be with us all weekend; this is also a community-building experience with an eye to the future as well as a planning session for this event.

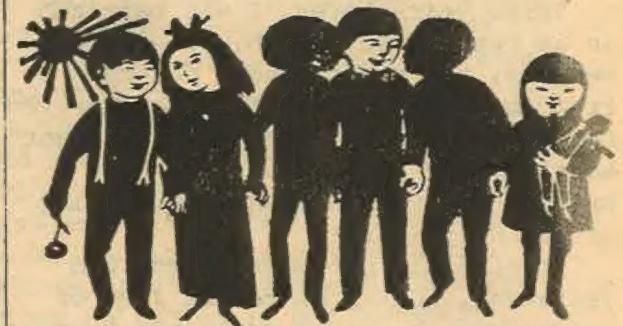
For details and directions, call us at the Des Moines Catholic Worker, 515-243-0765. Interested readers should also note the information on Des Moines' commemoration, on the page opposite. +



KINDRED HOUSE

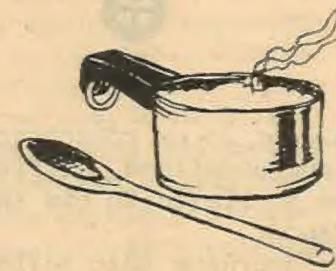
by Deb Zunkel

Much to some people's surprise, other people's distress, and a very few others' relief, not everyone who works at the Catholic Worker House is Catholic. I say this in jest because we all benefit from living in an eclectic community. Duane Grady is one such import from the Church of the Brethren. And although he learned to adjust and even like working with the Catholic Worker, he had imagined starting a similar Brethren



project for some time now.

As the time grew near for the opening of Lazarus House, also came the time to consider how to make use of the old Worker house. Apparent to the Workers was the need for another



soup kitchen in town. So with Duane's dreams in mind, and with the proverbial, yet loving kick in the butt from Frank, they got the ball rolling. The Catholic Worker provided, along with the house, many needed supplies and moral support. Duane gathered three Brethren friends, Jeanne Richards, Tim Button, and me, Deb Zunkel. Marilyn Nevins, who had been living at the old Worker house, decided to stay and help us in our adventure. (Marilyn is Catholic, so she can report on us to the Inquisition.) We've been working hard to do some necessary maintenance on the aging house and establish connections with individuals, churches and businesses in the area. We rely on the donations by all the aforementioned, as well as the Churches of the Brethren throughout Iowa, to keep us running.

We invite you to visit our soup kitchen and keep us in mind as you share your gifts with the needy. And, for the record, let me say that let not our project interfere with your giving to the Catholics. Because much to our sometimes distress, but mostly relief, we still work side by side, depend on each other. So keep us, as well, in your thoughts and prayers. +



[Eds. note--The following is an abridgement of an address given by Russ Simmons at Eaton Place United Methodist Church, on Pentecost Sunday.]

Seven years ago, when I first came to this church, I was searching for someone whose name I did not know.

Though many of you remember those times as difficult, a hard time for the church, I still cherish them, because, despite bitter words between friends, I saw a desire to solve differences. Even more, through the ministry that still managed to continue here, I found the person I was looking for and accepted him as my savior and Lord.

Three years later, I was baptized in an Open Bible church. After the service, the pastor and a deacon from the church met with me and prayed for me to receive a second, different baptism: the baptism we are celebrating today, Pentecost, the coming of the Holy Spirit.

Through his prophets in the Old Testament, God spoke to the Jews of a time when he would write his laws in our hearts, rather than on stone tablets, as he gave them through Moses. Since the day I received the Spirit into my life, he began writing



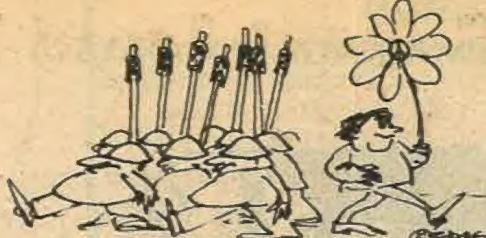
those tablets in my conscience, leading me into the undefined, difficult areas-- asking me to listen to him and follow his guidance.

In the journeys that followed, I found myself in fellowship with people from every denomination, Baptist, Lutheran, Episcopalian, Catholic, Pentecostal. I have seen many people striving, in each of these groups, trying to break through the limitations of what was or wasn't publicly accepted, even though it seemed that the Spirit was leading them. In turn, the joy I have seen has always come when people start opening up to his guidance, setting aside their traditions and misconceptions, letting God write his laws in their hearts rather than prescribing where they will or will not let him have his will in their lives.

I have learned to love my neighbor, and then found that what took me three years to learn was there all the time in those ten commandments given through Moses. As I grew to respect my parents more and more, I found again that he was writing in my heart what he had written in the tablets. The laws hadn't changed. God was still calling us to be his people, to live by his Word.

Then, two years ago, the Lord began to lead me into a very difficult decision. As more and more of my life was caught up in the questions of responding to the world outside, I was asked to do so something that I could not do. I was at a paradox, with no way out.

While I watched the government of El Salvador literally attacking the Church, killing priests and nuns,



gunning down the Archbishop while he was celebrating Mass, I became aware that the guns they were using were ours. We had given them the tools to torture and kill these people, 95% or more of whom were Christians.

I consider myself a Christian patriot. I love the truths that we have stated are indisputable. Yet the flag I love is being used to



support murder and repression, torture, rape, indiscriminate killings. I found myself at a loss about what I should do in response. It was enough that they took money from my paycheck to pay for the helicopters and guns we sent there. But then I was asked to register, to sign up in support, as if I agreed with what was happening.

For me, to sign up, to register, is to say that I agree. Only to Christ may I make a pledge of absolute obedience. I cannot sign a blank check for war, lest it chance to be in El Salvador or some other similar situation.

The children I would be asked to kill are Christians, literally babes in Christ. I've met a few of them, and I've come to love those that I have met. I could not go down there and take the lives of their families and friends. And I do not think Christ would have me do that.

God told us very clearly, do not kill. I have been asked to register

No Registration - No D

for that very purpose: to kill. Whenever, whoever, and however this mixed-up government of ours desires.

I cannot do that. When it came to the point of decision, the only thing I could do was refuse to register--let them know that I have no intention of killing other Christians. For me to do that, as a Christian, would be blasphemy. For me to do that as a patriotic American would be blasphemy against my own constitution, against everything our country has fought for in the United Nations and in our own country.

Since I made that decision, two years of waiting have passed. You see, I am a criminal. Not only do I fear five years of prison--I fear even the hate my friends, especially my very conservative friends, will feel toward me. I do not want to make our president look bad. But he doesn't listen to the Church's resolutions from Annual Conference. He asked Congress for more weapons, double the amount we spent last year, and without a word we gave it to him, our eyes bent on the Falklands even though the problems in Guatemala and El Salvador continue to get worse.

The final question has come to me. It is the question of my commitment to Christ, when he said to make peace, to love and not hate, to turn the other cheek. The question is: why can't I register? My friends want me to, I don't want to go to prison--I'd rather register and be safe. But I can't do it and be at peace with myself. I can't just turn my back and close my eyes.

I hear the voices of people crying for our love. We send our guns to kill them, to silence their prayers. They are the martyrs of our generation. They are the Christians, we are the lions.

I realize that all this is hard for some of you to accept. But I need to say it. We need to talk about it. We need to pray together, to "grapple" with the Word.

Most of all, we need to listen to the Spirit; we need to set aside our pride and our traditions and look to Christ and pray for his Spirit to renew us and bring peace to our troubled, confused world. +



Draft

On June 30, Ben Sasway, 21, of Diego, was indicted for refusing to register for the draft. He faces a maximum of five years in prison and a fine of \$10,000 if convicted. At noon on July 1, the next day, forty-five people gathered in front of the Federal Courthouse in Des Moines. Bakers from the Catholic Worker, Mike Sprong and Frank Cordaro, and a group of our old friends also addressed a group: Russ Simmons, Jeff Patch, Chet Guinn, Fr. John Zeitler, Bob Cook, CIPAR staff person Clark and Bill Douglas. Our own Deb Zunkel joined Tim Button in the musical portion.

U. S. District Attorney for Southern Iowa Richard Turner has said that he will initiate indictments in his district by the end of July. As we go to press no indictments have been handed down anywhere in Iowa. Could there be an indictment in the northern district, protest demonstrations will be held both in Cedar Rapids and Des Moines on the day after the indictment is handed down; could the indictment occur in the southern district, only in Des Moines will there be a demo. For details contact us or Russ Simmons (515-283-99).

Finally, a Conscience Support Fund under the auspices of the Iowa Peace Network has been set up to receive financial assistance for any legal costs incurred in fighting registration. It is the successor to the Legal Defense Fund begun in February. Donations may be sent in care of Deb Zunkel, 4211 Grand Ave., Des Moines, 50312.

NOTICE

The publisher and editor of *via*, the organ of the Des Moines Catholic Worker, hereby give notice that we remain convinced that all bearing of arms against our sister and brother human beings is in direct contradiction to the teaching of God in Christ. We further believe that any registration of young men for future military use, or any draft, is equally a contradiction of the evangelical message.

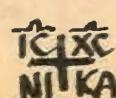
Because we live as members of the Body of Christ, and because we sit on this earth as the hands and feet of that Jesus into whom we have been baptized, we are conscious that our actions must be in harmony with our words. Thus we will personally continue to aid, counsel, harbor and bet any young man who refuses to register for the draft.

We are aware that to do so is a felony, punishable by the same sentences as refusal to register itself. We cannot willingly avoid those penalties which we counsel others to risk. Therefore we are making public our intention to commit this felony, and will take steps to acquaint the authorities of this fact at every opportunity.

God, the Source of Life and Love, is our portion and help. The same God has set before us life and death. We choose life.

Richard Cleaver
Richard Cleaver, editor

Frank Cordaro
Frank Cordaro, publisher



Report from New York

by Deb Zunkel

Just about a year ago I was visiting with my Swiss friend, Thomas, who has been active in the peace movement in Europe and who fervently criticized the United States for its lack of movement. I've never considered myself very "patriotic" and the act of justifying and protecting my mother country to anyone was certainly out of my realm of experience. But, as the criticism grew stronger I felt my defenses rise. I remember saying things like, "Yeah, but Europe is just now experiencing the Sixties scene. You're twenty years behind!" The lull in the U.S. is the mark of a transition into a more mature protest." I think at the time I thought I was speaking the truth. But what is obvious to me now are the feelings



of embarrassment and frustration I had with what appeared to be the last sparks from scattered coals, now cooling and at rest.

Nevertheless, it was with eager anticipation I traveled to the June 21 rally in New York City. With me on a school bus were some thirty people of all ages and varied backgrounds--in general, just a fine bunch of committed folks. As we traveled down the highway we began passing cars and vans loaded with people and with signs in their windows to tell us all that they were on their way to the march. When we had gone about half-way, our bus did what all school buses do on cross-country trips: it broke down. The break-down time proved to be a time for cohesion in our group, and also a time to meet more people who were either going to the demo or giving support to us for going. As I met more and more people on the way I started to get an inkling of the grassroots level of support.

Once in New York City we found ourselves surrounded by demonstrators wherever we went. I'd never spent time in NYC before but I'm certain that my experience was, to say the least, atypical. I'm convinced that you can't put hundreds of thousands of extra people in a city, people with a common cause, without changing the tone and personality of it. Here were close to a million people who had come together to the U.N. Special Session on Disarmament. How many is a million? A million people is what

group clearly held the majority.

The growing cry against nuclear warfare can no longer be blamed on angry, naive youth alone. Now the blame has to be shared by middle-aged housewives, businessmen, Montana cowboys, and, of all people, Iowa corn farmers. We marched in groups and I was proud to be a part of the contingent from Iowa. We followed a poster which read, "We want corn in our silos, not missiles." Hundreds of bystanders watched and cheered us on as we walked by. Some were in awe over the fact that Iowa has any peaceniks and many seemed to watch closely to see what Iowans really look like! Perhaps the most stunning group of people was the delegation from Japan. About twenty Japanese, dressed in bright blue traditional garb, graced a war memorial with their presence. To the marchers and bystanders they danced and sang lively songs of reconciliation and joy. To one used to demonstrating with familiar faces and the usual motley crew, the new faces offered zest and renewed hope. The crowd delighted in the diversity.

In the past ten years or so, demonstrations have been accused of being "vaguely reminiscent of the Sixties", echoing times past. Not so here. Included with the denunciation of militarism was an affirmation of life. The mood was celebrative, loving. The police reported no incidents or arrests with the rally and traffic flowed better than was expected. Never in my wildest dreams could I have imagined that I would be completely surrounded by people in Central Park, of all places, and have a feeling of safety, a faith in those around me. To add to this sense of community, I had expected many reunions of old and recent friends. With amazement I ran into friends at the rally, in the subway, on following days downtown. After running into so many people I knew in a crowded city of that size, I had to wonder how many friends were there whom I never saw. After I got home and met with friends to find out they were there also, the running joke was, "Funny, I didn't see you there."

I heard plenty of criticism of the week of events. (I guess you always do.) Plenty of people wanted to downplay the numbers and question the sincerity of those who participated. Some said that of course there were large numbers; you can't hold a free concert with top-rate performers in Central Park and not have



you see when you stand at the crest of a hill in a major street in Manhattan and see wall-to-wall people as far as you can look in every direction. A million people is a march that begins at 9 AM and, moving continuously, keeps you (if you are halfway back in the crowd) standing still, not even beginning to move, until close to 2:00 in the afternoon. A million people is the largest gathering of people to protest war, not in New York City or the United States, but in the history of the world. One indication to me that the anti-nuke movement has a growing support is that its base is widening. Represented at the march were people of all ages and backgrounds. No one

a big turn-out. And with a big demo planned, people always come out to see the spectacle. And so forth.

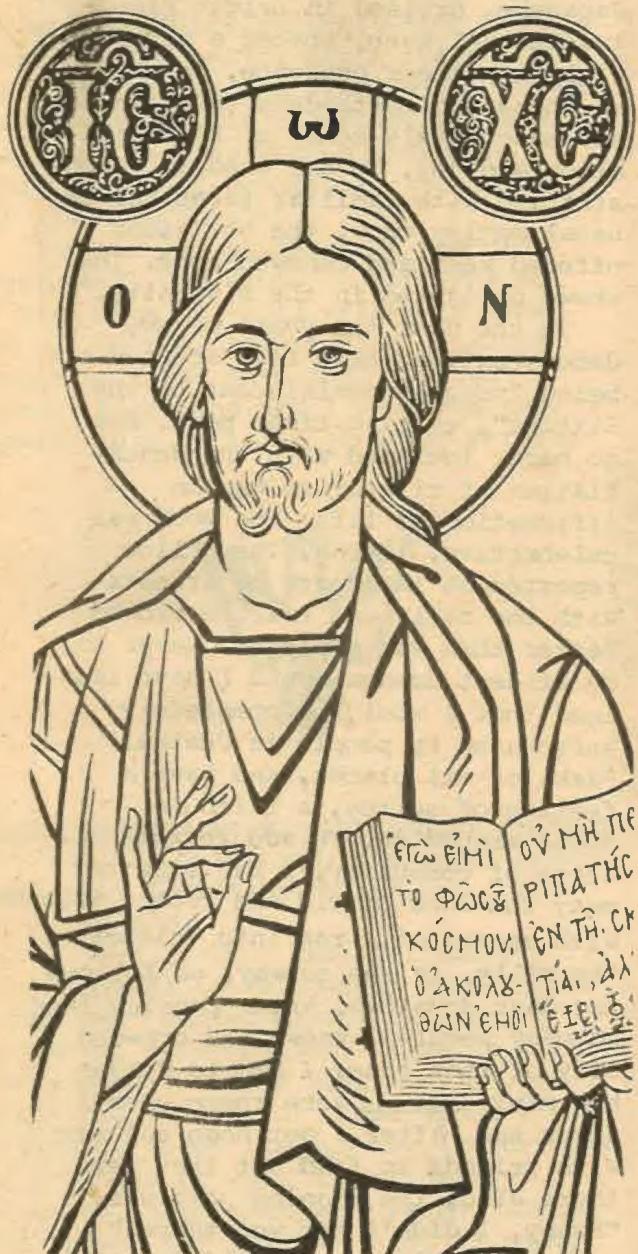
Believe what you may; I suppose people always do. But I can't ignore this rally any more than I can ignore governments who plan for the destruction of the earth. The strength of the peace movement has always come in cycles. This demonstration, along with the momentum of the Nuclear Freeze campaign and the growing support of draft-registration resisters, is a sign of an across-the-board wave of energy in our midst. We are all called to action and reflection in this time of movement, be we young or old, housewife or an Iowa corn farmer. +



CATHOLIC WORKERS

The general aim of the Catholic Worker Movement is to realize in society (as well as the individual) the teachings of Christ, especially as found in the Sermon on the Mount (Matt. 5:3-7:27) and in the call to solidarity with the needy (Matt. 25:31-46).

Before we can begin this task we have to examine our society as it is now, and see what we need to do to bring it into line with those



teachings.

If we do this, we find that our society is unjust in the following ways:

IN ECONOMICS--because the guiding principle is production for profit and because production determines needs. In addition, the labor of some maintains others in idleness. This non-producing class systematically robs the workers of the wealth they have produced over and above what is needed for their bare maintenance.

A just society would provide the necessities of life for everybody. The common good, rather than profit, would determine what would be produced. Furthermore, the workers would control the fruits of their labor. "From each according to her or his ability, to each according to her or his need."

IN PSYCHOLOGY--because capitalist society fails to consider the whole nature of the human being. Rather, it regards people solely as items in

the expense sheets of employers. Profit alone determines what kind of work they will do; hence the deadly routines of assembly lines. Women are placed on the lowest rungs of this ladder, whether as cheap labor or as sexual commodities and consumers of unnecessary articles. Because nurturing qualities are less profitable than domineering ones, they are not allowed to shine forth.

In a just society, the question would be whether a certain kind of work was in accord with human dignity and wholeness, not whether it would bring a profit.

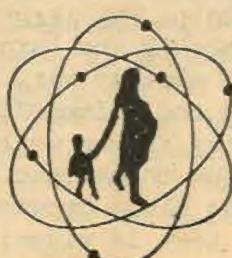
IN SOCIAL RELATIONSHIPS--because capitalism is maintained by class warfare. Since the employer wants to buy labor as cheaply as possible, while the worker wants to sell the same labor as dearly as possible, there is an obvious conflict between them which can only be overcome when classes cease to exist. Furthermore, the employer class fosters division among people along lines other than purely economic ones, in order to maintain its dominance. Thus, races are pitted against one another, the old and children are kept out of sight, and lesbians and gay men are denied any status whatever by church and society. Throughout, men are dominant over women. The result is a violent society made even more so by the State's emphasis on implements of war instead of on human well-being.

In a just society, there would be no classes. People would perform different functions, but there would no longer exist an employer/wage-earner relationship. We would rejoice in God's gifts, those given to us all to be shared, and those given to individuals and groups which demonstrate our infinite variety.

IN ITS RELATIONSHIP TO NATURE--because it has strayed from the Biblical ideal of caring for natural resources rather than exploiting them for profit. In this we have failed to learn from those who preceded us on this continent. Our misuse of fertile agricultural land, our poisoning of the environment, our selfish insistence on using up non-renewable resources, and in particular our folly in continuing to ignore the dangers of nuclear power (chiefly because of its intimate connection with the war industry) are grave offenses against God's creation.

In a just society, human beings would live in harmony with the rest of nature, and all would join together in praise of their Creator.

WE SEE THE GROWING NUMBER OF NUCLEAR WEAPONS AND POWER PLANTS AS THE CLEAREST SIGN OF THE DIRECTION OF OUR AGE. It is a denial of the right of people to life itself, and, by implication, a denial of God. There is a direct economic and moral



connection between the arms race and destitution. In the words of the Second Vatican Council, "The arms race is an utterly treacherous trap for humanity, and one which injures the poor to an intolerable degree." We believe nuclear energy to be a demonic force which human beings have no right to use for any purpose.

Neither the capitalist democracies, nor the bureaucratic centralist so-called socialist states pursue the common good, since as a consequence of the basic principles they either legally impose or economically support violations of justice and charity. Each fosters the ever-power of the State; as a result, there is a genuine lack of control over any consistent movement toward even a human, much less a Christ-centered world.

THEFORE, TO ACHIEVE A JUST SOCIETY ACCORDING TO THE NORMS PROPOSED BY THE POPES AND GENERAL COUNCILS, WE ADVOCATE A COMPLETE REJECTION of the present social order and a non-violent revolution to establish an order more in accord with Christian truth. We envision a social order based on St. Thomas Aquinas' doctrine of the common good in which the freedom and dignity of the whole person is fostered, and the good of each person is bound to the good of the whole community.

This can only be done by direct means, since political means have failed, and will continue to fail, as a method for bringing about such a society.

We believe, therefore, in PERSONAL RESPONSIBILITY, in the necessity for all of us to take on ourselves the task of changing conditions personal



R. F. McGovern

to whatever extent we can. By establishing houses of hospitality, we take care of as many of those in need as we can by ourselves, rather than turning them over to the impersonal "charity" of the State. We do not do so to "patch up the wrecks of the capitalist system," but rather because there is always a shared responsibility for injustice, and the call to minister to our sisters and brothers transcends any consideration of eco-

WORKER POSITIONS



omics. Catholic tradition teaches us that what anyone possesses beyond basic necessities does not belong to him or her, but rather to those who are without it.

We believe in COMMUNITY as a potent remedy for the isolation and spiritual destitution that is so common today. We try to live to



gether simply, striving for a voluntary poverty and dispossessing ourselves of superfluous goods, to bear witness against the consumerism of industrial society. We recall the early Christians, who lived in common and shared their goods, following St. Paul's instruction, "Let your abundance supply their want(2Cor. 8:14)." We have both responsibilities and limits in our use of material possessions. Christ came to teach that the spirit of poverty is the way to the Kingdom(Luke 18:24-25). The freedom created by such a life can open up opportunities for personal liberation that serve as a basis for our efforts toward liberation on a larger scale(1John 2:15-17).

We believe in SEPARATION from the present system so far as each is able. We reject the State, the parties and



prisons, flags and armies that maintain it, and its dehumanizing effects, such as mass production in industry and education, large hospitals, agribusiness, and impersonal bureaucracies. We refuse to take part in the idolatry of "patriotic" rituals. Instead, we favor the establishment of a DECENTRALIZED ECONOMY based on the principle of free associations which will dispense with the State as we know it.

We believe in WORKER CONTROL of the means of production and distribution, as distinct from nationalization. This is to be accomplished by decentralized cooperatives and the elimination of a distinct employer class. It is revolution from below and not, as political revolutions are, from above. It calls for universal ownership of property as a steppingstone to a CHRISTIAN COMMUNISM that will be in accord with the example of the Apostles(Acts 2:42-47)and with the Christian teaching of detachment



from material goods. When realized, it will express itself in common control, and the concept of ownership as we know it will be meaningless.

We believe in the complete EQUALITY of all women and men as sisters and brothers created by a loving God. All prejudice is blasphemy; all injustice is sacrilege, for God's image is incarnate in us all, and Jesus' death on the Cross has redeemed us all(Gal. 3:28). We come to God freely or not at all and it is not the place of anyone or any institution to force any faith on anyone else.

We believe further that the revolution that is to be pursued in our



Fritz Eichenberg

selves and in society must be NON-VIOLENT. Otherwise it will proceed by force and use means that are evil and which will never be outgrown. They will then determine the end of the revolution, and that end will



again be coercion and tyranny. We reject the use of evil means for any end whatsoever, for we believe that Christ went beyond natural ethics and the Old Dispensation in matters of force and war and taught non-violence as a way of life(Matt. 26:52). When we set ourselves against tyranny and injustice, we must do so by spiritual means and by non-cooperation. Refusal to pay taxes, refusal to register for the draft, refusal to take part in civil-defense drills, non-violent strikes, boycotts, and occupations, symbolic actions and prayer are all means that may be used in this pursuit of justice. We



Dorothy Day 1897-1980

must be prepared to suffer for the good of all, to take on suffering for others instead of inflicting it on them; but we may not demand of others suffering we are unwilling to undertake(John 15:13).

We see this as an era of great doubt and anxiety. In response, we, as a lay movement, seek our strength and direction in CULT, the beauty of regular prayer and liturgy; in CULTURE, the study of Scripture and of the tradition and teaching of the Church and applying them to the modern condition, and the indoctrination of others with the fruit of our study; and CULTIVATION, manual labor so as to keep our study from becoming idle speculation. Thus nourished and directed, our efforts to perform our duty as Christians range widely, from feeding the hungry to occupying military sites.

We believe that success, as the world determines it, is not the criterion by which a movement should be judged(Rom. 12:2). We must be prepared to face seeming failure. The most important thing is that we adhere to Christian values, which transcend time. On the last day we will be asked for an accounting, not as to whether those values succeeded, as the world judges success(though we hope and trust that they will), but as to whether we remained true to them, even against the world. +



community

by Sr. Diane Hungerford



[Eds. note: Sr. Diane Hungerford, osf, is a pastoral minister at St. Patrick's parish in Estherville, Iowa. She gave part of her summer to us and, as we go to print, prepares to move on to other commitments.]

Jesus spoke thus: "Come to me, all you who are weary and find life burdensome, and I will refresh you. Take my yoke upon your shoulder; learn from me, for I am gentle and humble of heart. Your souls will find rest, for my yoke is easy and my burden is light (Matt. 11:28-30)."

What is community at the Catholic Worker when there are no guests? During the past month, we have been closed for hospitality as we put the final touches on Lazarus House and began moving in. This has been an opportunity to do heavy physical labor together and make decisions collectively about the future of the house. It has been a time to recognize the many unique gifts of the body associated with the Des Moines Catholic Worker Community--not only the staff but the many folks who are part of the extended community.

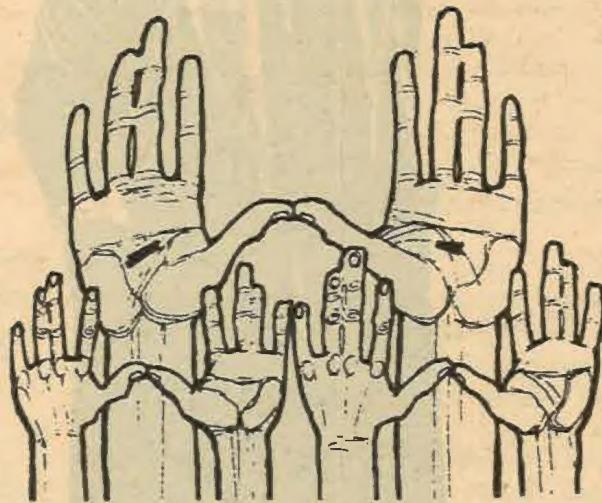
We have found the above scripture to be a meaningful description of our community during this special time. Frank Cordaro has been a man with a dream. A dream of a larger home for hospitality to women, children and families. He has shared this dream with everyone willing to listen, and has become weary and burdened by the many phone calls and arrangements involved in making the dream a reality. He has been able to find refreshment in a vacation while the staff and extended community continue to share and actualize the dream.

Another refreshing aspect of community has been the Kindred House members. Duane Grady is able to produce delicious dumpster delicacies and farm produce to enrich our menus. Marilyn Nevins keeps the house in order and prepares refreshing natural teas while sharing her spirit of wisdom. Tim Button's peaceful spirit reminds us that delighting along the way of the journey is as important as the completed dream. Deb Zunkel is a breath of fresh air with an unending source of energy and a storehouse of home-building skills--tuckpointing, window repairs, carpet-laying, etc. Jeanne Richards has shared a spirit of patience as our moving deadline

continued to be delayed week after week. We are grateful to the Brethren folks for sharing in community building and look forward to being neighbors even though our ministries are becoming separated.

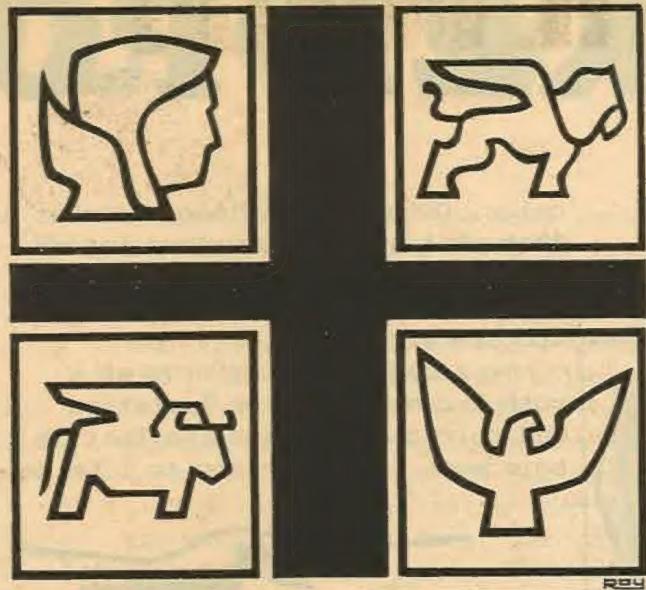
Jesus' word, "take my yoke upon your shoulder", has new meaning when thought of in the context of community. According to Webster, a yoke is a "wooden bar or frame by which two draft animals (as oxen) are joined together at the heads or necks for working together; a frame fitted to a person's shoulder to carry a load in two equal portions." It seems that the purpose of the yoke is to distribute the burden so that when shared it doesn't seem so heavy. Community this summer has been like a yoke for us. By sharing the work load the burden has indeed seemed easy and light.

The teamwork has changed hands because of vacations and other duties. Dottie has kept the workers on the task by asking clarifying

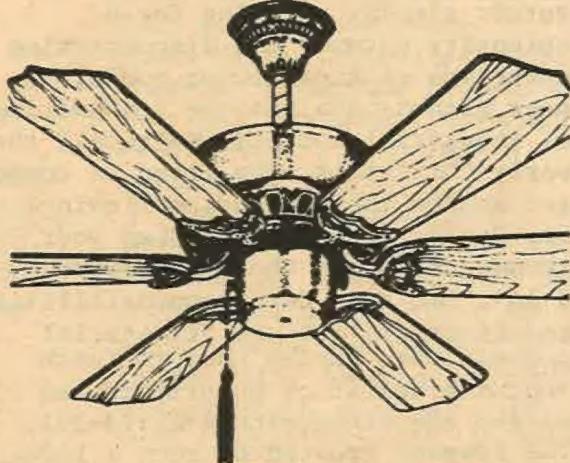


questions and offering compassion to the exhausted members. Her knowledge of the support agencies has given hope to the many women calling while we were closed. The yoke has seemed easier because of the friendly and generous spirits of Mauro Heck and Steve Marsden during the cleaning, plastering, painting, heavy lifting and moving. Patti McKee, who will be joining the staff in September, arrived for a few days just in time to arrange the kitchen. She reminded us that we're making progress. The burden was lightened by her spirit of trust and faith.

The yoke is easier because of Norman's gentleness and kindness to the discouraged within the whole neighborhood community. He takes time to "be with" people and is patient with each person's story. Mike has gathered the



community to support the resisters as the indictments become more imminent. The burden has been lightened by Loyde Goodall's

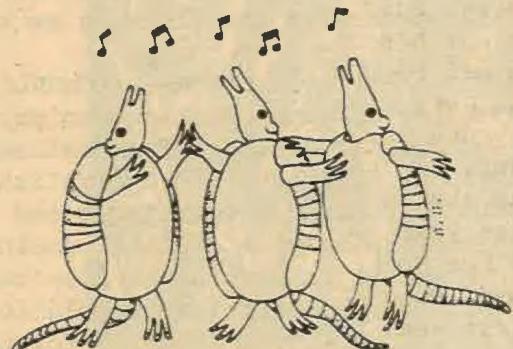


expertise at explaining our needs and begging from patrons. He has initiated many people into friendship with the CW by explaining our ministry to women, children and families. Lazarus is a living symbol of his generous efforts.

And, after finding Manitoba not as advertised, Dave Stein is back in our midst. We are honored that he chose us for his yokemates.

We have been given much and found much rest from the generous hands and hearts of the extended Des Moines CW community. Plumbers, electricians, carpenters, cleaners and countless workers--skilled and unskilled alike--have shared the weight of our burden.

The dream that Frank shared with many has become a reality after two



years. Lazarus is rising from the dead. July 19 we began hospitality in the new house. Seven weary guests entered our home and found a place of refreshment. We continue to refresh and be refreshed in Christian community here in Des Moines. ♦



ST. BIRGITTA'S

by Mike Sprong



"Summertime, and the livin' is easy." After the most brutal winter I can remember, that phrase carries more significance than anyone could know. Things are certainly in full swing here at St. Birgitta's Agronomic University (Ag. U.). Just as important as houses of hospitality and clarification of thought in Peter Maurin's vision is the dream of the Agronomic University. Many Catholic Worker communities all over the country have set up farm projects similar to ours at Rosemount. Ideally the purpose is to have a balance between intellectual growth and agricultural development, while living in community.

In his Easy Essay, "Outdoor Universities", Peter writes, "They [the students] go to the Catholic University in the morning, build their own campus or cultivate their land in the afternoon and do their homework in the evening. While they do manual labor their mind is taken off their studies, which is to the benefit both of their health and their studies." He was talking about a school run by the Missionaries of the Holy Trinity at Silver Springs Maryland, just outside of Washington.

Well, our struggles to realize the Ag. U. here in Warren County are a far cry from that ideal. Still we try--with a lot of help from our neighbors.

I just got my first glimpse of Father Jon Kautzky about ten minutes ago. He's been assigned to our parish since Father Weis has been allowed to go to South America on the Maryknoll plan. Good luck, Bob, and God bless. Bob Weis was a good neighbor as well as a good pastor. He has been very supportive since the beginning of this project.

All of our neighbors are unique. Because of Richard's and my ineptitude at repairing items of a mechanical nature, my favorite farmer, George Putz, makes frequent trips to our house to lend a helping hand. He has been succeeded as trustee of the Rosemount church by Doug Hembry, a young carpenter who lives two farms over. His parents gave us lots of the abundant fruit of their gardening last year to take up to the houses in Des Moines. Since our truck is dead, Doug got stuck in the very first week of his term with delivering the riding mower back from the shop.

Even more unique than our human neighbors are our feathered ones. I grew up in an average-sized town in Indiana. Never once did a pair of swallows build a nest as close as just above our front door. How profound it occurs to me, that a timid bird would be comfortable enough and have trust enough in us intruders to make their house a part of our home.

The garden is now yielding lots of peas and the potatoes, beans, melons and especially the weeds are doing terrifically. Let's change the subject quick! To close, I would like to make an open invitation to anyone who would like to take a few days vacation to stop in and see us. We have plenty of space (not to mention weeds). Peace. *

Voices OF THE CHURCH

We cannot delude ourselves.... There remain sad situations of poverty and hunger. Powerful economic multinational expressions are arising, full of selfish antagonisms. Exclusive and arrogant ideologies are being organized into social systems. Territorial conflicts break out with frightening ease. And above all, there is an increase in the number and the power of murderous weapons for possible catastrophic destruction, such as to stamp Terror with the name of Peace.... Will justice be one day the sister no longer of peace, but of wars?

We are not playing at utopias, either optimistic ones or pessimistic. We want to remain in the realms of reality--a reality which, with its phenomenology of illusory hope and deplorable desperation, warns us once more that there is something not functioning properly in the monumental machine of our civilization. This machine could explode in an indescribable conflagration because of a defect in its construction. We say defect, not lack; the defect, that is, of the spiritual element.

It is not enough to contain wars, to suspend conflicts, to

impose truces and armistices, to define boundaries and relationships, to create sources of common interest; it is not enough to paralyze the possibility of radical strife through the terror of unheard-of destruction and suffering. An imposed Peace, a utilitarian and provisional Peace is not enough. Progress must be made towards a Peace which is loved, free and fraternal, founded, that is, on a reconciliation of hearts.

We know that it is difficult, more difficult than any other method. But it is not impossible, it is not a fantasy. We have faith in a fundamental goodness of individuals and of peoples: God has made the generations wholesome (Wis. 1:14). The intelligent and persevering effort for the mutual understanding of persons, of social classes, of peoples and of civilizations is not sterile.

--Pope Paul VI,
Message for World
Day of Peace,
January 1, 1975



THE WHITE HOUSE
WASHINGTON

President Reagan was
pleased to learn you
were nominated for the
Volunteer Action Awards.
It is with pleasure that
we forward the enclosed
card to you.

We received the adjacent note from Washington. The Catholic Worker has always advocated that the works of mercy be performed, daily and directly, by Christians without waiting for orders from agencies or governments. We have always opposed what Peter Maurin called "State ownership of the poor".

Nevertheless, we feel less than overjoyed at this commendation from a President who has systematically robbed the poor (both directly in the form of budget transfers and indirectly by his economic policies) in order to murder them with military "preparedness" and nuclear insanity. An elegantly printed card is no substitute for a just and peaceloving social order.



Nancy and I congratulate you for your outstanding and dedicated volunteer service to your community and fellowman. Our Nation is enhanced because of caring people like you. With our heartfelt appreciation and best wishes,

Ronald Reagan

LETTERSLETTERSLETTE

June 9, 1982

Federal Prison Camp
Marion, Illinois
July 14, 1982

Friends,

I'm packing up to go home tomorrow, as my six-month prison term has been reduced to two.

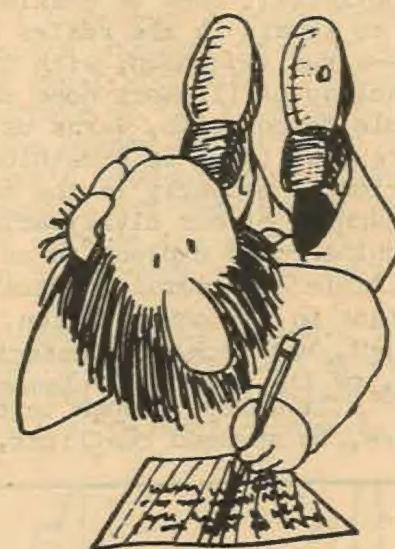
It appears that in passing sentence on me for "crossing at other than a crosswalk" and "disobeying a police officer directing traffic", Judge Boeye was committing an act of civil disobedience himself, as these two charges only carry thirty-day maximum sentences each. Ironically, the judge claimed that the law gave him no choice but to give me six months, and that it had to be done to impress upon me that the law cannot be broken because of personal conviction.

It is interesting, too, how instead of trying to get at the truth of the matter, the court pretended to treat our act of refusing to allow an Army tank to use our streets as jay-walking.

I am grateful to via pacis readers for writing to me here and for writing to Judge Boeye. Although the judge was acting in a clearly illegal and irresponsible manner, I am convinced that I would have been lost in the shuffle except that so many friends showed interest.

The next four months seem like a gift to me--I pray I use them well. I'm anxious to get back to work, hospitality, resistance and to friends. Especially I'm happy to have the time with Betsy before our child is born.

Peace,
Brian Terrell



To the Editor:

Thank you! But how does an ordained priest in the Catholic Church adequately thank a Catholic Worker Community for being all that the Church should be? I believe that the world is in need of peace, justice, food for everyone rather than an increase in the number of Christians. The Church is a sign and you are the "holy remnant" of the Old Testament (Jer. 41:11) and of the "little flock" in the New Testament (Lk 12:32). You are the sign to this priest because the decisive element, as Fr. Bahlmann points out, is precisely the character of being a sign, a quality, the power to radiate light and not the quality which can degenerate into a sluggish mass, sedentary and self-satisfied.

Our mission as Church is not to "secure the salvation of souls" which would otherwise be lost but rather to build the Church as a sign of salvation for all, of gaining new witnesses to the grace of God already working in the world.

I praise the Lord for the Catholic Worker Community for fulfilling this mission, for in so doing, in a personal way, you have fulfilled my hope, and affirmed my commitment.

Your support of the struggle for justice in El Salvador and elsewhere in Central America has been persistent.

As I leave to work among refugees I feel strengthened by the fact that Catholic Workers are my friends.

Thank you and may the Lord be praised for your prophetic witness.

With much love and gratitude to you all,
(Fr.) Mike Colonnese

RS LETTERSLETTERSLET

Buenos Aires
June 21, 1982

Dear Sirs,

We the Argentines have just finished a war against Britain. It is true that it was confined to a distant island at the bottom of the world, but the sufferings involved the whole country. The soldiers were almost boys, eighteen years old from every part of the country. So the pain and misfortune is general. I say neither a just war nor an unjust war. Wars are always unjust. It is a crime. It is an act denying the Word of God.

I am a peaceful man and reject any sort of violence, even disguised. People do not declare war, governments do. Here the people are bearing all kinds of wounds, physical, economic, and incredible psychical scars that will last years to be healed.

During his visit to Argentina, John Paul II met people everywhere

claiming peace. In Palermo Parks on a huge altar, the Holy Father held a Mass where there was an attendance of more than two million people praying aloud for Peace. It was grand.

When people are free to decide, they choose Peace, not War. Life, not Death. John Paul II in this month's visit just like Jesus had to face the people and the Pharisees, but thank God he pitied us and sent us Peace.

I have friends and they are now badly in need of reading the wise articles you write in English about War and Peace, Good or Evil. There is not any newspaper here so specialized, so frank and valiant like yours.

In a copy of The Catholic Worker I read that via pacis can be received free of charge. In case I would like to send you some money there are no means to forward it abroad by now.

My family and I will appreciate whether you forward us your publication.

Your brother in Christ,
Ernesto Corradi

Dear Folks,

A letter came this morning from a man in Huntsville Prison in Texas to be put on mailing lists; this man is a Christian and in his words, "It seems like no one really cares anymore."

My name came to him through lifelines, an intermittent newsletter put out by the National Coalition Against the Death Penalty. Having had the opportunity to visit Huntsville Prison I am able to say a more grim and forbidding place is difficult to find.

Please put the following name and address in via pacis:

Richard A. King 656
Ellis Unit G-15
Huntsville, Texas 77340
(requests correspondents)

Thank you for remembering one brother who is longing and languishing behind bars.

Cheers,
Roger Carroll





what's happening

by Frank Cordero

As we approach our sixth anniversary here in Des Moines, my column could easily be called "Always Changing". We are now moved into Lazarus House. Two days after we opened we had a full house. There is still stuff to do but clearly it can run on its own now. Our Brethren friends have taken over the old CW house on Indiana and have named it Kindred House (a non-sexist term for brethren). They should be ready in the next few weeks to open their soup kitchen.

We have been most fortunate at this time of transition to have Sr. Diane Hungerford. She came down hoping to help with hospitality but spent most of her time finishing up on Lazarus House. She was a God-send, filling in while most of us took advantage of her presence for much-needed vacations. Diane will return to Estherville and parish work in the middle of August. Next week we lose Mauro Heck, who will begin his studies at Marquette University in Milwaukee.

Left on hand will be Dottie Lynch (postponing her graduate studies to remain with us), Norman Searah (who now that Lazarus House is done calls Des Moines his home) and myself, a tired, nearly burned-out CW. We anxiously await the arrival of Patti McKee from Columbia, Missouri, who will be joining us late in August after finishing her studies at the University of Missouri. Anyone else who might be interested in joining us in our new beginning, give us a call, come visit for a week or so and see how you like it.

With the opening of the new house, the Justice and Peace Center in Ligutti House has expanded. The Iowa Socialist Party has moved its campaign headquarters into the rooms that were formerly used for hospitality. Bill Douglas, who is running for Congress, has set up shop there.

We might need to explain the



relationship. The Catholic Worker's personalism has always been understood as opposed to the State. Since the effect of electing representatives is to allow the State to continue to make decisions about the "well-being" of the majority of Americans and others across the world, we do not support the electoral process. However, when it comes to the Justice and Peace Center, we are not absolutist. It is a space in our house where we display over sixty periodicals and a growing collection of books in the area of social justice. While most of our books and magazines come from a Christian perspective, they represent a wide spectrum of political thought, most of which accepts the State. (I should also add that the social encyclicals of the Popes, on

which the CW bases most of its positions, affirm a very important role for the State.) The Center has served as a meeting place for many different groups over the last three years. All we ask is that all who use it abide by the principle of non-violence in their search for justice and peace.

The Ligutti Garden is in its most abundant year so far. Everywhere else in the state the farmers are feeling the effects of too much rain. The clay that predominates in our vacant lots can never have too much water. We are heading for a good harvest this year. Norman keeps the lots



trimmed and clean and the Asian families keep their plots weeded diligently. The visual effect is impressive in this grim neighborhood.

The last two months were not without their comings and goings. Lana Jacobs and Amy Schmidt made a surprise appearance one weekend, leaving behind a life-sized statue of the Blessed Virgin Mary. Our friends at Kindred House were afraid that we might place the statue between our two houses to serve as a grotto. But it is definitely an inside statue and serves well at the top of the steps leading to the attic of Ligutti House. Mary will bring us many graces--thank you, Lana and Amy.

Our favorite couple, Dan Giudicessi and Lydia Caros came down for a long-overdue visit. We managed to have the annual board meeting of the Des Moines Catholic Worker Trust, minus Fr. Dave Polich, who has a new assignment, pastor of St. Michael's in Harlan, Iowa. We expect good things from that part of the state in the next few months. (Don't worry, Dave, we will give you a few months grace before we invade for R&R.) Pat and Mary Murray, old CW's from Chicago, stopped by on their way west. These folks have been doing hospitality to mentally handicapped children for many years. I was glad they stopped by and chatted for awhile. It's good to make contact with the CW's rich living history.

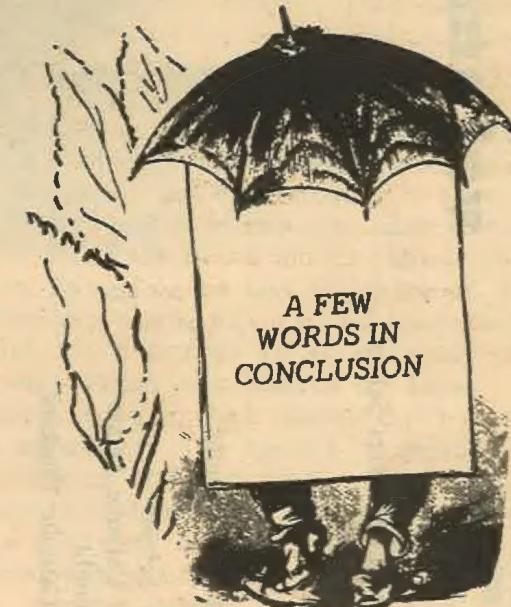
We were happy to get away for the weekend and travel to Waterloo, Iowa, and spend time with the folks at Iowa's newest Worker house. There were folks from Dubuque and Cedar Rapids at the gathering also. We had some good discussions and we seem to be struggling with many of the same difficulties.

Brent Vanderlinden and Lisa Drew were up from Cedar Rapids where they have just reopened the CW. Jerry Mihalovich has joined them to form the core community there. We have also heard from Patience and Mike Wehle that they too will be starting a house

in Columbus, Ohio. The diocese is going to let them use an old convent that used to house thirty nuns. Mike and Patience will soon be joined by a third community member--Patience is expecting to give birth in the latter part of August.

We want to extend a big welcome to Fr. John Zeitler and Sr. Gwen Hennessey to the neighborhood. Fr. John bought a house on Sixth about two blocks from us and along with Sr. Gwen is trying to find others to move in with them to form a community of working folks in the inner city. Along with Rev. Bob Cook, this new venture begins to give form to our vision of many households in the inner city working for justice.

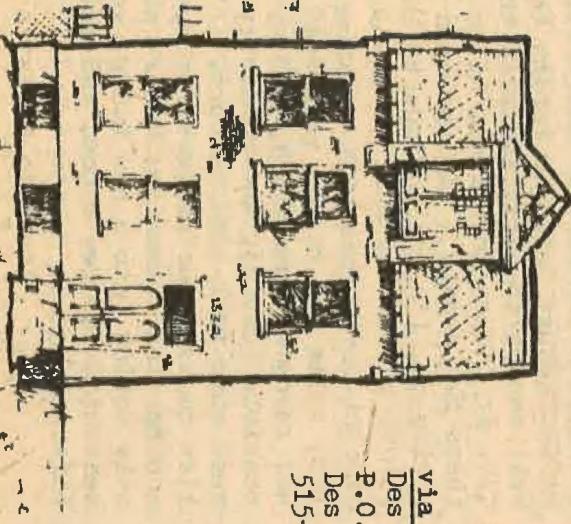
Finally, Lillian Clancy spent the night along with Pat from the Waterloo house on their way back from the Disarmament Conference in New York. Lillian is 77, I'm sure the oldest Iowan at the rally. We sent Deb and Jerry from our community [see story on page 5], and our own Helen Tichy went with the bus from AFSC. My brother Tom was one of the hundreds arrested on June 15 blockading the Soviet Mission. Close to a million strong marched that weekend but not a single nation backed off in this insane arms race. We in the movement need to get more serious about our commitment to peace.



I usually end these columns with a personal note about myself. I mentioned above that I am now "a tired, nearly burned-out CW". Burnout means different things to different people. For me it means I am simply tired. My health has not been good for a few months now. I do not have the energy I normally have and routine projects are harder to complete. I am trying to discern what effect this condition will have on my future ministry here. In the next couple of weeks I'm scheduled to give workshops at the FOR conference in Dubuque and to facilitate the Direct Action weekend at SAC August 7-9. I'm hoping to be well enough to participate in the C.D. at SAC on the ninth. After these two events I will be open to moving on. I'm not anxious to leave. I love the CW and what we are doing here in Des Moines. But sometimes your body tells you things your head is not ready to comprehend. With my possible leaving, the community will need more full-time members. I'd like to ask your prayers for myself and for the community. We are not only moving into a new house, we are searching for new blood, and new life.

Yours in Christ's peace,

Frank Cordero



PURPOSE OF THE CATHOLIC WORKERS' SCHOOL

Program

The purpose of the Catholic Workers' School is to bring Catholic thought to Catholic workers so as to prepare them for Catholic Action.

Besides presenting Catholic thought to Catholic workers the Catholic Workers' School presents a program of Catholic Action based on Catholic thought.

The program of the Catholic Workers' School

is a three-point program:

1. Round-table Discussions
2. Houses of Hospitality
3. Farming Communes.

Round-Table Discussions

We need Round-Table Discussions to keep trained minds from being academic. We need Round-Table Discussions to keep untrained minds from being superficial.

We need Round-Table Discussions to learn from scholars how things would be, if they were as they should be.

We need Round-Table Discussions to learn from scholars how a path can be made from things as they are to things as they should be.

Communes

We need Communes to help the unemployed to help themselves.

We need Communes to make scholars out of workers and workers out of scholars, to substitute a technique of ideals for our technique of deals.

We need Communes to create a new society within the shell of the old with the philosophy of the new, which is not a new philosophy but a very old philosophy, a philosophy so old that it looks like new.

via pacis
Des Moines Catholic Worker
P.O. Box 4551
Des Moines, Iowa 50306
515-243-0765

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